NUMB. DXIX.

The SPECTATOR.

Inde hominum, pecudumque genus, vitæque volantum,
Et quæ marmoreo fert monstra sub æquore pontus.

Virg.

Saturday, October 25. 1712.

THOUGH there is a great deal of Pleasure in contemplating the Material World, by which I mean that System of Bodies into which Nature has so curiously wrought the Mass of dead Matter, with the several Relations which those Bodies bear to one another; there is still, methinks, something more wonderful and surprizing in Contemplations on the World of Life, by which I mean all those Animals with which every Part of the Universe is furnished. The Material World is only the Shell of the Universe: The World of Life are its Inhabitants.

If we consider those Parts of the Material World which lie the nearest to us, and are therefore subject to our Observations and Enquiries, it is amazing to consider the Infinity of Animals with which it is stocked. Every part of Matter is peopled. Every green Leaf swarms with Inhabitants. There is scarce a single Humour in the Body of a Man, or of any other Animal, in which our Glasses do not discover Myriads of living Creatures. The Surface of Animals is also covered with other Animals, which are in the same manner the Basis of other Animals that live upon it; nay, we find in the most solid Bodies, as in Marble it self, innumerable Cells and Cavities that are crouded with such imperceptible Inhabitants, as are too little for the naked Eye to discover. On the other Hand, if we look into the more bulky Parts of Nature, we see the Seas, Lakes and Rivers teeming with numberless Kinds of living Creatures: We find every Mountain and Marsh, Wilderness and Wood, plentifully stocked with Birds and Beasts, and every part of Matter affording proper Necessaries and Conveniencies for the Livelihood of Multitudes which inhabit it.

The Author of the *Plurality of Worlds* draws a very good Argument from this Consideration, for the *peopling* of every Planet, as indeed it seems very probable from the Analogy of Reason, that no part of Matter, which we are acquainted with, lies waste and useless, those great Bodies which are at such a Distance from us should not be defart and unpeopled, but rather that they should be furnished with Beings adapted to their respective Situations.

Existence is a Blessing to those Beings only which are endowed with Perception, and is, in a manner, thrown away upon dead Matter, any further than as it is subservient to Beings which are conscious of their Existence. Accordingly we find, from the Bodies which lie under our Observation, that Matter is only made as the Basis and Support of Animals, and that there is no more of the one, than what is necessary for the Existence of the other.

Infinite Goodness is of so communicative a Nature, that it seems to delight in the conferring of Existence upon every degree of Perceptive Being. As this is a Speculation, which I have often pursued with great Pleasure to my self, I shall enlarge further upon it, by considering that part of the Scale of Beings, which comes within our Knowledge.

There are some living Creatures which are raised but just above dead Matter. To mention only that Species of Shell-fish, which are formed in the Fashion of a Cone, that grow to the Surface of several Rocks, and immediately die upon their being severed from the Place where they grow. There are many other Creatures but one Remove from these, which have no other Sense besides that of Feeling and Taste. Others have still an additional one of Hearing; others of Smell, and others of Sight. It is wonderful to observe, by what a gradual Progress the World of Life advances through a prodigious Variety of Species, before a Creature is formed that is compleat in all its Senses, and even among these there is such a different degree of Perfection in the Sense, which one Animal enjoys beyond what appears in another, that though the Sense in different Animals be distinguished by the same common Denomination, it seems almost of a different Nature, if after this we look into the several inward Perfections of Cunning and Sagacity, or what we generally call Instinct, we find them rising after the same manner, imperceptibly one above another, and receiving additional Improvements, according to the Species in which they are implanted. This Progress in Nature is so very gradual, that the most perfect of an inferior Species comes very near to the most imperfect, of that which is immediately above it.

The exuberant and overflowing Goodness of the Supreme Being, whose Mercy extends to all his Works, is plainly seen, as I have before hinted, from his having made so very little Matter, at least what falls within our Knowledge, that does not Swarm with Life: Nor is his Goodness less seen in the Diversity, than in the Multitude of living Creatures. Had he only made one Species of Animals, none of the rest would have enjoyed the

Happi-

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Happineſs of Exiſtence; he has, therefore, *ſpecifick* in his Creation every degree of Life, every Capacity of Being. The whole Chaſm in Nature, from a Plant to a Man, is filled up with diverſe Kinds of Creatures, riſing one over another, by ſuch a gentle and eaſie Aſcent, that the little Tranſitions and Deviations from one Species to another, are almoſt inſenſible: This intermediate Space is ſo well husbanded and managed, that there is ſcarce a degree of Perception which does not appear in ſome one part of the World of Life. Is the Goodneſs, or Wiſdom of the Divine Being, more manifeſted in this his Proceeding?

There is a Conſequence, beſides thoſe I have already mentioned, which ſeems very naturally deducible from the foregoing Conſiderations. If the Scale of Being riſes by ſuch a regular Progreſs, ſo high as Man, we may by a Parity of Reaſon ſuppoſe that it ſtill proceeds gradually through thoſe Beings which are of a Superior Nature to him, ſince there is an infinitely greater Space and Room for different Degrees of Perfection, between the Supreme Being and Man, than between Man and the moſt deſpicable Inſect. This Conſequence of ſo great a Variety of Beings which are ſuperior to us, from that Variety which is inferior to us, is made by Mr. *Lock*, in a Paſſage which I ſhall here ſet down, after having premiſed, that notwithſtanding there is ſuch infinite room between Man and his Maker for the Creative Power to exert it ſelf in, it is impoſſible that it ſhould ever be filled up, ſince there will be ſtill an infinite Gap or Diſtance between the higheſt created Being, and the Power which produced him.

That there ſhould be more Species *of intelligent Creatures above us, than there are of ſenſible and material below us, is probable to me from hence; That in all the viſible corporeal World, we ſee no Chaſms, or no Gaps. All quite down from us, the deſcent is by eaſie ſteps, and a continued ſeries of things, that in each remove, differ very little one from the other. There are Fiſhes that have Wings, and are not Strangers to the airy Region: and there are ſome Birds, that are Inhabitants of the Water; whoſe Blood is cold as Fiſhes, and their Fleſh ſo like in taſte, that the ſcrupulous are allowed them on Faſt-days. There are Animals ſo near of kin both to Birds and Beaſts, that they are in the middle between both: Amphibious Animals link the Terreſtrial and Aquatique together; Seals live at Land and at Sea, and Porpoiſes have the warm Blood and Entrails of a Hog, not to mention what is confidently reported of Mermaids, or Sea-men. There are ſome Brutes, that ſeem to have as much Knowledge and Reaſon, as ſome that are called Men; and the Animal and Vegetable Kingdoms are ſo nearly joyn'd, that if you will take the loweſt of one, and the higheſt of the other, there will ſcarce be perceived any great difference between them; and ſo on till we come to the loweſt and the moſt inorganical parts of Matter, we ſhall find every where that the ſeveral* Species *are linked together, and differ but in almoſt inſenſible degrees. And when we conſider the infinite Power and Wiſdom of the Maker, we have reaſon to think, that it is ſuitable to the magnificent Harmony of the Univerſe, and the great Deſign and infinite Goodneſs of the Architect, that the* Species *of Creatures ſhould alſo, by gentle degrees, aſcend upward from us toward his infinite Perfection, as we ſee they gradually deſcend from us downwards: Which if it be probable, we have reaſon then to be perſuaded, that there are far more* Species *of Creatures above us, than there are beneath; we being in degrees of perfection, much more remote from the infinite Being of God, than we are from the loweſt ſtate of Being, and that which approaches neareſt to nothing. And yet of all thoſe diſtinct* Species, *we have no clear diſtinct* Ideas.

In this Syſtem of Being, there is no Creature ſo wonderful in its Nature, and which ſo much deſerves our particular Attention, as Man, who fills up the middle Space between the Animal and Intellectual Nature, the viſible and inviſible World, and is that Link in the Chain of Beings which has been often termed the *nexus utriuſque mundi*. So that he, who in one Reſpect is aſſociated with Angels and Arch-Angels, may look upon a Being of infinite Perfection as his Father, and the higheſt Order of Spirits as his Brethren, may in another Reſpect ſay to *Corruption, thou art my Father, and to the Worm, thou art my Mother and my Siſter.*

ADVERTISEMENTS.

At the Deſire of ſeveral Perſons of Quality.

By her Majeſty's Company of Comedians.

AT the Theatre Royal in Drury-Lane this preſent Saturday being the 15th Day of October, will be preſented the Tragedy of Macbeth. All the Parts perform'd to the beſt Advantage; With all the Original Decorations proper to the Play. By Her Majeſty's Command no Perſons are to be admitted behind the Scenes.

At the Requeſt of ſeveral Perſons of Quality and Foreign Gentlemen, that came late to the Famous Water Theatre, of the late Ingenious Mr. Winſtanly, and had not Room on Tueſday laſt, have appointed to meet there on this Day, the 25th Inſtant, about 4 a Clock in the Afternoon; it will be ſhown with all the Curioſities as formerly, and new Additions, to the Expence of 300 Tuns of Water Extraordinary, with Fire mingling with the Water, and flying in ye air with a flaming Torch with Water playing out of the Burning Flames. Box 2 s. 6 d. Pit 2 s. Firſt Gallery 1 s. 6 d. Upper Gallery 6 d. This will be ſhown no more this Winter; it is at the Lower end of Pickadilly going towards Hyde Park, and is known by a Windmil on the Top of it, the Houſe will be made Warm this Night, and Convenience for Coaches to be out of the Dirt. His Fam'd Houſe at Littlebery in Eſſex is open'd, and ſhown in greater Perfection than ever, and both are in the Poſſeſſion of his Widow.

Juſt Publiſhed,

The Hiſtory of Joſeph, a Poem in Six Books, with Cuts proper to each Book. By W. Roſe, Rector of E. Clandon in Surrey. Printed for James Knapton at the Crown in St. Paul's Church-Yard. Where may be had Dr. Wells's Hiſtorical Geography of the Old and New Teſtament in 4 Vols. And his Paraphraſe on the Galatians, Epheſians and Romans. His Treat againſt Diſſenters. On the Church Catechiſm. His Prayers on common Occaſions. His Aſtronomy, Chronology and Dyaling; and his Harmonia Grammaticalis.

The Theory and Practice of Gardening: wherein is fully handled all that relates to fine Gardens, commonly called Pleaſure Gardens, as Parterres, Groves, Bowling-Greens, &c. containing divers Plans, and general Diſpoſitions of Gardens; new Deſigns of Parterres, Groves, Graſs-Plots, Mazes, Banqueting Rooms, Galleries, Portico's, and Summer-Houſes of Arbor-Work; Terraſſes, Stairs, Fountains, Caſcades, and the like Ornaments of Uſe in the Decoration and Embelliſhment of Gardens. With the Manner of laying out the Ground, cutting the Terraſſes, and of Drawing and Executing all ſorts of Deſigns according to the Principles of Geometry. The Method of Planting, and Raiſing, in little time, all the Plants requiſite in fine Gardens. Alſo that of diſcovering Water, conveying it into Gardens, and of making Baſons and Fountains for the ſame. Together with Remarks and general Rules in all that concerns the Art of Gardening. Done from the French Original, printed at Paris, Anno 1709. By John James of Greenwich. Printed for Bernard Lintott between the two Temple Gates, Charles King in Weſtminſter Hall, and Maurice Atkins in St. Paul's Church-yard.

Θεοφρασου Καρακτηρες Ηθικοι. Theophraſti Characteres Ethici. Græce & Latine. Cum Notis ac Emendationibus, Henrici Stephani, Claudii Auberii, Friderici Sylburgii, Iſaci Caſauboni, Joannis Meurſii, Claudii Salmaſii, Jacobi Palmerii, Jacobi Duporti, Thomæ Gale, & Joannis Clerici. Accedunt duæ Eruditiſſimi Jacobi Duporti, olim Græcæ Linguæ apud Cantabrigienſes Profeſſoris Regii, Prælectiones jam primum editæ. Græca cum veruſtiſſimis MSS. Regiæ Galliæ Bibliothecæ Barocciano, Coll. Trin. Cant. Epiſcopi Mertonenſis, &c. collata recenſuit, & Notas adjecit Petrus Needham, S. J. E. Coll. Div. Joh. Cantab. Socius. Cantabrigiæ: Typis Academicis, Impenſis Cornelii Crownfield celeberrimæ Academiæ Typographi; & are Sold by William Innys, at the Prince's Arms in St. Paul's Church-yard, and Paul Vaillant, at the Ship in the Strand, London.

Playing Cards of all Sorts; to be ſold at the old Card Warehouſe, at the Upper end of Ironmonger Lane, near Cheapſide; by Wholeſale or Retail at reaſonable Rates, with Allowance to thoſe who take Quantities, being ſeal'd and ſtamped according to the late Act of Parliament. Attendance is given from 9 to 12, and from 2 to 8.

Loſt in a Hackney-Coach October 15th, by a Gentlewoman, a Tortoiſe ſhell Snuff-box inlaid with Silver and Mother of Pearl, two twiſted Dolphins engrav'd on it: The Gentlewoman was taken up next Door to the Hummums in Charles-Street Covent Garden. If the Perſon that found it will bring it to the place where ſhe took Coach, ſhall have Ten Shillings Reward.

LONDON: Printed for *S. Buckley*, and *J. Tonſon*: And Sold by *A. Baldwin* in *Warwick-lane*.